



They looked for a City
Which hath foundations
Whose builder and maker
is God. Heb 11:10

Many called, but few chose

This day, whom ye will serve

By faith Noah being warned of God of things not seen as yet prepared an ark to the saving of his household. Heb 11:7

All the earth shall be filled with the glory of the Lord. Isa 60:1

OF the increase of his government and peace there shall be no end. Isa 9:7

The Kingdom and dominion shall be given to the people of the saints of the Most High. Dan 7:18

John had first preached before his coming the baptism of repentance. Acts 13:24

Jesus came into Galilee preaching the gospel of the Kingdom of God. Mark 1:14

Jesus said unto him, I will send you Elijah the prophet before the great and dreadful day of the Lord. Mal 4:5

Therefore they that were scattered abroad went everywhere preaching the word. Acts 8:4

The city had no head of the sun neither of the moon for the glory of God did lighten it. Rev 21:3

While the bridegroom tarried they all slumbered and slept. Mat 25:5

At midnight there was a cry made, Behold the bridegroom cometh. Mat 25:6

He That Overcometh Shall Inherit All Things. Rev 21:7

The Megiddo Message

Devoted to the Cause of Christ

"... AS A THIEF IN THE NIGHT"

THE FLESH OF JESUS WHICH BELIEVERS MUST EAT

WHAT IS FAITH?

HEAVENLY ALTITUDES

OUR ABIDING PLACE

GOD NEVER GUESSES

MEDITATIONS ON THE WORD

ITEMS FROM OUR MAIL BAG

"BE YE ALSO READY!"

Vol. 41, No. 22

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THE MEGIDDO MESSAGE

DEVOTED TO THE CAUSE OF CHRIST

Percy J. Thatcher, Editor

October 23, 1954

To aid your Bible study

The Megiddo Message—is published for the dissemination of Bible truth alone. It defends and ably demonstrates the infallibility, harmony, and Divine inspiration of the Bible. It enables you to give a reason for your faith, to answer the atheist, and to instruct your children correctly. If you are not already a subscriber, **THE MEGIDDO MESSAGE** will be sent to your home every two weeks for six months, absolutely free. Your name and address is all we ask. Subscribers, please send in names of your friends who may be interested in reading this publication, for a free sample copy. No obligation on your part or theirs.

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The word "Megiddo" is of Hebrew origin, its meaning being: True soldiers of God; God is in this place with a band of troops.

It is the firm belief of the Megiddo Mission that the second coming of Jesus Christ and the inauguration of His world-wide Kingdom is imminent. The Bible clearly declares that this event will be preceded by the coming of Elijah the Prophet to herald the glorious Day, to gather the saints, and raise the dead to be ready to meet the Lord when He comes.

Being convinced that these events are near at hand, the Megiddo Mission is earnestly endeavoring to prepare a people to be ready for the Lord's advent. Moral perfection besides purity of doctrine is a direct Biblical command. Among the members of the Megiddo Mission perfection of character is the goal. Invitations are always extended to whomsoever will to come and join us in this work, and partake of the "water of life freely."

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(Our Cover)

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“...AS A THIEF IN THE NIGHT”

HAVE you ever been startled from a sound sleep at the midnight hour by some companion who has discerned a stealthy footstep abroad, and in a hoarse whisper has breathed out the alarm that thieves are trying to break into the house? It is a terrifying, never-to-be-forgotten moment. Perhaps those who have had such an experience can have more appreciation of Paul's striking simile employed in his Epistle to the Thessalonian brethren:

“Yourselves know perfectly that the day of the Lord so cometh as a thief in the night” (I. Thess. 5:2).

The comparison is plain and to the point. Christ's return is to overtake an unexpectant, slumbering world and startle them from their midnight reverie “... as a thief in the night.”

The question which at once presents itself is, Why is it that the world is to be caught unawares? Why is the coming of Christ to startle and alarm them “as a thief in the night” when the fact of His coming and the times and seasons of His arrival have been recorded for centuries?

Perhaps the cause of the world's insensibility to the coming event lies in the influence of their spiritual advisors who are themselves “sleeping, lying down, loving to slumber,” as Isaiah (56:10) so fittingly expressed it. Characteristic of their attitude is that which is advanced by Henry P. Van Dusen, a leading theologian of the day. The current *Pulpit* journal carries his sermon from which we present a brief analysis:

History teaches that during times of threatening crises—such as our present situation—the return of Christ has always assumed a dominant note in Christian discussion. First century Christians looked for Christ year after year, but Christ did not come. In every Christian century a misguided anticipation has captured some minds, and not merely the feeblest or least well-balanced.

However, God's refutation of this false hope through the failure of history to fulfill it should summon Christians today to rise to the larger vision and the greater comprehension of a Christ who is omnipresent, to a third dimensional aspect of a Christ who *is* and who *was* and who *is to come*.

There are three ways in which first century Christians might have met their staggering disappointment in their disillusioned hope of Christ's return.

1. Many focused their imagination doggedly upon the future, with feverish and extravagant forecast.
2. Others turned to the past to feed their spirits upon the recollection of the Christ who had walked among men.
3. The third response to their disappointed hope found its chief spokesman in the Apostle Paul. Confidence in Christ's soon return loomed prominently in his early Letters, but in his later Epistles mention of His coming fades into relative insignificance. At the heart of his faith appeared the immediate and living presence of Christ.

And so with today's resurgence of “a strained, hectic note of expectation,” of a Christ which is to come, the truer Christian conception of Christ will be of “a living Presence among us and within us here and now. The

authentic Christian expectation is not one which seeks to reach out far, far ahead—overleaping the intervening years or centuries or millennia—to lay secure hands upon some ‘far-off divine event.’” It is rather a deeper experiencing day by day of the living, potent Christ who is “the same yesterday, and today, and for ever.”

It is astonishing to find such sentiments as these expressed by no less than the chairman of the advisory commission for the main theme of the recent Evanston assembly of the World Council of Churches. Dr. Van Dusen, himself the promoter of the Council's theme—“Christ, The Hope of the World”—appears rather helpless and Scripturally uninformed in his discourse on Christ's present and future significance to humankind. His viewpoint tends to stifle any religious awakening in the Second Coming which the Council may have fostered; and now serves as a sedative to America, drugging them into a sound sleep from which there is no rousing, save in the oncoming Event when the return of the Lord startles them “... as a thief in the night.”

WERE THE EARLY CHRISTIANS, INCLUDING THE APOSTLE PAUL, DECEIVED AS TO THE TIME OF THE SECOND ADVENT?

In his sermon the Doctor has made serious assertions against the teachings of the Apostle Paul. Nor does he stand alone in these statements. For a score of years theologians have rather prided themselves in their discovery of Paul's “mistaken hope.” Say they, Paul looked for the return of Christ in his day, but was compelled, by the passing of the years which brought no sign from heaven, no Messianic Advent, to revise his belief.

These are serious charges for uninspired men of the twentieth century to stake against an inspired instrument of the Eternal. We make no attempt to defend the great Apostle, for he is himself absolutely capable of personal defense; in fact he has provided for this very exigency. It is his Epistle to the Thessalonians in which he so vividly portrays the Second Coming at which they aim their principal attack. Therefore we shall consult the Thessalonian Epistle for his defense and vindication.

“Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things?” (II. Thess. 2:1-5).

This is as plain as language can make it. Here is one specific event which must precede the coming of Christ: “That day shall not come, except there come a falling away first.” For “a falling away,” Weymouth in his translation, also Wilson in *The Emphatic Diaglott*, give, “the Apostasy comes first.” Every student of history is familiar with the account of the long Dark Ages during

which time the historian affirms that "true religion lay buried under a senseless mass of superstitions, and was unable to raise her head." This long, dark epoch was divinely destined to precede the Second Coming; and we emphasize that Paul is one of the Lord's principal spokesmen to advise mankind of this fact.

Therefore, Paul held no false expectation of the return of Christ in his day.

DID PAUL'S LAST LETTER CONTROVERT HIS FIRST?

Dr. Van Dusen postulates the absurdity that Paul's hope of Christ's return which loomed so prominently in his first letters fades into relative insignificance in his last letters—as if an inspired man could exercise the will to change the tone of his inspired message when God directs the pen! We shall select Paul's Second Epistle to Timothy as a specimen of his continuity of belief and steadfastness of teaching which was still evident in his aged and ripened aspect of Christ's return. (It is agreed that the writing of Second Timothy occurred about A. D. 67 when it was only a question of time before his execution.)

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; . . . For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing" (II. Tim. 4: 1, 6—8).

There is no fading of the great Apostle's hope in this triumphant utterance. The hope of Christ's return which flooded Paul's heart never blazed brighter than when at the end of his life, at the conclusion of his victorious battle against sin, he expressed personal confidence of receiving the crown at the return of Christ.

Although the crown was earned, he knew that for him the sleep of death must intervene before its bestowal.

THE CHRIST OF YESTERDAY, TODAY, AND FOR EVER

The minister from whom we quote asserts that the truest understanding of Christ is of a Presence which exerts itself with ever-increasing force upon the maturing Christian; and this Jesus Christ is "the same yesterday, and today, and for ever" (Heb. 13: 8).

This hypothesis is weak and unsatisfactory to the man of reason who demands plain, clear facts. What Jesus Christ is the same yesterday, today and forever, he might ask?

Yesterday the man Christ was a mortal among men.

Today the glorified Christ is an immortal being, seated at His Father's right hand.

Tomorrow and forever the kingly Christ is to appear on earth to rule the world in righteousness.

This Christ certainly is not the same yesterday, today and forever; in fact His past, present and future aspects stand out in striking contrast; and no literal man can be omnipresent, among and within the hearts of all believers. The man of reason is compelled to conclude that the writer of Hebrews implies some Christ aside from the literal man as being the same yesterday, today and forever.

We find by examining First Corinthians 10 that a *spiritual* Christ was in existence long centuries before the day when the Virgin Mary gave birth to Jesus.

"Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ" (I. Cor. 10: 1—4).

This spiritual Rock which guided the Children of Israel is the wisdom of the Almighty, the eternal truth of God, through obedience to which men and women have been led to salvation for an eternity in the past and shall continue to be saved for an eternity in the future. This spiritual Christ or truth of the Living God is unchanging, yesterday, today and forever.

Without any stretch of the imagination or confounding of reason this spiritual Christ can abide within the heart of the believer; but instead of supplying ultimate satisfaction to the soul now, as the Doctor indicates, it serves rather as a powerful incentive to sharpen his expectancy, to stimulate his anticipation of the personal return of his Saviour, Lord and King. Paul lends further clarity to this point in his statement, "Christ in you, the hope of glory" (Col. 1: 27).

The indwelling of Christ the truth first engenders and then enriches the Christian hope of glory. Through truth he looks forward with an ever intensifying fervent and burning expectancy to the stupendous event of which Paul reminded Titus.

"Looking for that blessed hope, and the glorious appearing of . . . our Saviour Jesus Christ" (Tit. 2: 13).

(And this, bear in mind, comes from one of Paul's latest Epistles. It savors of no paling or declining hope or expectancy.)

CHRISTIAN CERTITUDE

Under this title, Dr. Van Dusen ventures, "If Christ should come again in one specific event of history . . ."

What assurance could the believer adopt from such a hypothesis? What certainty is offered in the contingency, "If Christ should come again"? It is, rather, the essence of uncertainty.

This clergyman assumes his position in total defiance of the angels' proclamation to the sorrowing disciples at Jesus' Ascension.

"This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1: 11).

Here lies the true Christian certitude; here lies the root and core of our lively hope and earnest expectation.

O professed teachers of the Gospel and custodians of men's souls, shall not you receive the greater condemnation for administering to the world the sedative—"If Christ should come. . ."—which has drugged them into utter insensibility to Scriptural facts?

Awake, O slumbering world! The fatal hour of midnight approaches. Jesus' final words pierce the thick darkness, "Behold, I come as a thief" (Rev. 16: 15).

"But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober" (I. Thess. 5: 4—6).

If we fall into drowsiness and cease the midnight vigil, the anxious watching, the eager expectancy, then the day of the Lord will likewise overtake us ". . . as a thief in the night."

THE FLESH OF JESUS WHICH BELIEVERS MUST EAT

An inquiring friend makes the following request: "Will you please explain whose flesh Jesus was speaking of? his own flesh? or what does his flesh represent?"

The flesh of Jesus of which we must partake in order to live forever, is one of the deep subjects of the Bible. The reason is, the false teachers accepted the pagan mysteries and taught that Jesus referred to His literal flesh. If we had to eat the literal flesh of Jesus in order to gain salvation, we should be lost; for neither we nor anyone else for many centuries have ever seen a morsel of it.

In the investigation of this subject we must remember a Bible rule by which every sincere investigator must be governed, given by the Apostle Paul in I. Cor. 2:13, "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Spirit teacheth; comparing spiritual things with spiritual."

Man's wisdom teaches that it is the literal flesh and blood, but God's wisdom teaches the exact opposite. Therefore in order to understand this truth, we must learn that while the literal or personal Christ, the glorious Man born of the Virgin Mary, is often spoken of personally, yet the truth of the Living God, His word, is also called Christ. This is made plain in I. Cor. 10:1-5, "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud . . . and did all eat the same spiritual meat; and did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ."

Of what meat and drink did Abraham, Isaac, Jacob, Daniel, and so on, partake? A spiritual meat and drink. What was this spiritual meat and drink called? It was called Christ. Was it the literal, personal Christ? No. It was the same Christ as is spoken of in Col. 1:27, "Which is Christ in you, the hope of glory." This spiritual Christ can be in us and we in Him; it is the truth of the everlasting God.

When the multitude followed Jesus, He said unto them: "Verily I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves and were filled. Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed" (John 6:26, 27). It is plain that this meat which will give everlasting life is the spiritual meat, not the literal flesh of Jesus. This point is also made plain in John 4:31-35; and anyone who grasps its meaning will never again be bothered on this subject. We read: "In the mean while his disciples prayed him, saying, Master, eat. But he said unto them, I have meat to eat that ye know not of. Therefore said the disciples one to another, Hath any man brought him aught to eat?" The disciples were concerned about His physical needs; but Jesus wished to teach a deeper lesson, and He said unto them: "My meat is to do the will of him that sent me, and to finish his work."

What was the meat, the flesh, which Jesus ate? It was every word of God. It was the same flesh we must partake, just as Jesus our Example did. It is as the Prophet Jeremiah (15:16) proclaimed: "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart." This word is the Christ we must eat. If it said that we must eat or believe in the literal flesh and blood of Jesus, the false teachers would have something with which to prove their theory; but

such an expression is not found in the Bible. In every instance it is the flesh and blood of the spiritual Christ, the truth called Christ, of which we must partake. In this sense truth is personified the same as wisdom is personified in Proverbs 8, and is called Christ, "I," "he," "me," and so forth.

In John 6:31 the Jews said to Jesus: "Our fathers did eat manna in the desert; as it is written, He giveth them bread from heaven to eat." Jesus answered them: "Verily, verily, I say unto you, Moses gave you not that bread from heaven." What is the true bread from heaven? Jesus gives the answer in Matt. 4:4; it is "every word that proceedeth out of the mouth of God." In that day the Jews were as carnal as are many of the popular teachers of the present time, for it says in John 6:52, "The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat?" Then Jesus answered them: "Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. . . . As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me."

Did Jesus live by eating the literal flesh and drinking the literal blood of the Father? Any sensible person would answer emphatically, No. But it would be no more foolish or absurd than the idea that we must partake of the literal flesh and blood of Jesus. Jesus gained eternal life by eating every word which the Father gave; and we, too, can gain everlasting life by eating the "holy flesh," every word Jesus left for our learning. It is as He said in John 15:7, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

The key to this subject is found in John 6:63, "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." They had asked how He could give them His literal flesh to eat, and His answer was: "The flesh profiteth nothing." Therefore when we give the testimony that the literal flesh and blood of Jesus was not what profited them but that it was His spiritual flesh and blood, we are simply confirming His words. Seeing, then, that Jesus testified that the literal flesh does not profit, He could not have meant His literal flesh when He commanded that they eat His flesh; but that He meant we must eat the holy flesh, the words of everlasting life.

This was strong meat, and we are told in verse 66, "From that time many of his disciples went back, and walked no more with him." They were of the same mind as many today; it was much too great a task to think of eating every word of Jesus! "Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life." Peter grasped the truth. What did Jesus have to give them? "The words of eternal life." The words of eternal life, the holy flesh, are the spiritual meat and drink, the spiritual Christ which we must eat in order to live forever; they are the "I," the "me." In Proverbs 8 we read: "Doth not wisdom cry? . . . Unto you, O men, I call; and my voice is unto the sons of man. . . . Hear, for I will speak of excellent things. . . . Blessed is the man that heareth me, watching daily at my gates," etc. This is the "I" and "me," the "bread of life" which came down from heaven, of which a man may eat and live forever.

WHAT IS FAITH?

AMONG the most familiar themes in the Christian way of life is that of faith. Down through the different dispensations of God's plan on earth there have been different circumstances, different "present truths," through which He has led His people. Of some He required certain sacrificial rituals. Others were required to sell their possessions and bring the price to the Apostles. Obedience was required to certain special statutes for the different ages in addition to the basic training and character development.

But always, in every age, the path that leads to God has demanded faith. And today with no physical evidence to strengthen the believer, faith reaches its greatest height. Faith in the Book and desire or hope for the reward is all that leads the Christian on his arduous way.

What then is faith, and why has the Creator placed so much stress upon this special characteristic? Why should frail mortals be required to fulfill such a difficult assignment, and one which when the reward is finally attained will no longer be needed?

"Faith," said Paul, "means that we are confident of what we hope for, convinced of what we do not see." Immediately, then, faith can be seen to require of its possessors mental insight, and this demands application, study and understanding. We must admit that the Father is wise in this requirement of faith, for His work now is the making of Kings, Priests and teachers to administer His plan, now nearly ready to be organized. How completely logical that such positions should be filled with those possessing some mental equipment and understanding—yes, trained, well trained and the best that can be had, for this assignment is for eternity. This faith we are talking about is true faith, godly and reasonable faith. This faith is of the solid, sterling kind that will stand any test of reason or any argument of cavil, or trial of distraction. It is possessed by and only by men and women of keen minds and honest hearts. This true faith is far, far beyond what the so-called religious world would call faith. "I have the gift of faith" is to them an explanation for their adherence to any myth whatsoever. (It could be so obvious a fabrication as the "Assumption," or the Infallibility of the Pope, or many others.) But this perversion of reason, this outrage against the honor of the mind, is not faith. It is rather the gift of gullibility.

This is not what God wants. He wants neither robins nor parrots. He wants intelligence. To get it, He has in faith designed the perfect discriminator. But God wants more; and true faith is a bigger word yet than this. It is a kind of universal finishing tool to Him. Faith will do more than indicate God's people. It develops them morally. This is a need more fundamental and more difficult to accomplish. It is a find more rare. Faith without works is inconsistency, imperfect faith, dead faith, unhappiness and unrest. Unbecoming indeed is he who holds the Truth in unrighteousness.

Faith as God intended it will bear fruit. Just as an honest mind will perceive and acknowledge the superhuman authorship of the Scriptures, it will also see the beauty and desirability, yes, the urgent necessity of the moral reform, taught there. This is the kind of faith God is looking for. But like the other Christian virtues, it is not something found instinctively in some and not in others, but is the result of intelligent action. James tells us plainly that if we have faith we must also have works. The two go together. If we affiliate ourselves with the Truth of God, we are duty bound and conscience bound

to conduct ourselves accordingly. Faith is thus—and reasonably so—the gage of a man's merit and worth to God. A man's works are in direct proportion to his faith.

Faith is not to go up and down the land declaring vehemently some point of doctrine or even that the day of the Lord draws near and the Kingdom is about to be set up. But when a man quietly surveys the evidence and compares himself with a godly standard, when he then alters his entire conduct and way of life; when he changes his very nature and forsakes worldly aspirations; when he, as Jesus worded it, loses his own life also in preparation for that better Country—that is Faith.

Thus, faith is not a separate attribute, and we can see once again the wonderful things in the wisdom of God's plan. Faith is interrelated to everything. Except for charity, there is nothing greater than faith.

Faith is an index of a man's thoughtfulness. Faith is honest insight. It indicates intelligence and is the mark of kings. Faith overcomes the world (I. John 5: 4). Faith banishes boasting, pride, anger and every evil. It gives peace, joy and hope. It is courage, strength and endurance. Faith is an anchor, a fortress, a shield. Faith is our purification, our sanctification, our justification. It is our SALVATION. It is faith alone that can carry us over the ridicule or indifference from the outside. It is faith that can stand us again and carry us through the heartwrenching realizations of our own failures.

Oh beautiful faith, stay with me ever.

Oh strong and stalwart, cover my fears.

Come to my cot and sup with me,

For without is darkness and storm.

Thy wise insight and understanding will ever be my delight,

Thou in me and I in thee.

Thou wilt teach me to keep my heart and conscience clean.

And wilt cast out the many gods and devils there.

When I've talked with thee, I'm strong and evil hate.

Then my heart does burst for desire of thine house.

Oh faith, I am attracted to thy company.

'Tis thy family I wish to join; for sweet peace, pure joy,

Noble aspiration, and lovely contentment are all children of thine.

Oh faith, come, that I may grow strong in thee.

And then when thou hast nurtured till I am tall and strong like thee

We'll go forth in pure love to seek and help our friends

Whose weakened cry does rend our softened heart.

And then, as on we grow, there'll come a day—oh, how our hearts do yearn—

When we'll be no more known as twain but one,

For thou art me and I am thee.

Then shall fears and troubles fade from sight

As waters pass away, and all shall rest at peace,

For thy great labors completed then shall be.

And when I'm old and gentle, I'll lean on thee for age.

'Tis then thou'lt sing sweet music to my quiet heart

And I'll be wise and kind and true.

'Tis then I'll love thee better still, and while I sleep

On thy strong arm, thou'lt bear me o'er the tide

Till in the morning when the Master comes to smile.

'Tis then I'll love thee best of all

'Tis then I'll sing and shout and weep for joy

To see thee as thou art—

FOR FAITH IS CHANGED TO SIGHT.

HEAVENLY ALTITUDES

AIRPLANES are constructed with potential powers relative to sky traveling. On ground levels an airplane is of no use. Not till it leaves the narrow runways and soars aloft into high altitudes does it carry out its mission in sky lanes and sky ways.

When we think of life eternal, there comes to mind the promise and assurance that the faithful "shall mount up with wings as eagles." Such a promise is linked with immortality and suggests traveling on a grander scale than that of today. The time is coming when the much-talked-of interplanetary traveling shall be a reality. We will not depend upon rocket ships to take us to Mars or Jupiter. We shall have power bestowed upon us so we can go with the freedom of the wind. By our own locomotion we can travel as did Gabriel and other angels who have visited our planet, earth.

Though frail creatures of earth, we can make something of ourselves if we will. We can participate in that future space traveling if we prepare for it now. As a pilot must have extensive training in aircraft science, so we too, must train for wing power in the upward calling.

Waiting upon the Lord entails a consecration of one's self—a reaching out to higher levels in holy living. Our election has been to rise above the mean, the low and the groveling. God has reserved us for His service in high elevations if we rise upward, mentally and morally, lifting our thoughts and actions to heavenly altitudes of perfection.

Has Truth touched our lives? Has it become a component part of us? Truth can buoy us above the fleeting things of this life and make us to dwell with Christ in heavenly places. In the time still granted us, let not our field-work be in the dust levels—those things only of sight and touch. Come, let us soar aloft! Mount up! Give our thoughts wing power. Lift them up from the dust of petty trifles and let them soar into great regions of holiness. No one in Heaven will hold us down. Is there anything or anyone on earth that can keep us from climbing upward?

To live above the strife and conflict of the world around us, we must add loftiness to our character. We must develop that "aboveness" to which Paul referred. He would have us set our mind and affections on things above and live above the sordid present. He beseeches us to aspire to a life that looks at problems from lofty standpoints and approaches every opportunity with high ambitions.

Our desires and our attitudes decide the altitude in which we live. Our outlook is measured by the spiritual heights in which we move daily. How wide are our horizons? How much do we see? Low ground means petty mental vision. High soaring gives a wide viewpoint. Loftiness gives comprehension. If we do not ascend the heights, our point of view is small and contracted. The higher we get, the wider the panorama in our godly living.

We need to reach those altitudes where our vision comprehends more than the natural things of this life. Taking a bird's-eye-view of our surroundings, we will see as a "whole." A long-range-view shows us how everything relates one to another. Each event in our life dovetails into the perfect plan of God. That sorrow—did it not draw us nearer to our Heavenly Father in deeper humility? That illness—did it not make our faith stronger? And those temporal blessings—did they exhaust our bank of thankfulness?

An affliction looked at from the lowlands may seem

overwhelming. Looking down from the heights, it appears but a mere nothing. According to Paul, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory"—that future glory, eternal glory.

Cares and worries take on a different perspective, yes, even vanish when scrutinized from heavenly altitudes. Trifles appear like gigantic hills from earth levels. Troubles may stand out like towering mountains; but, when looked down upon from great heights, we see them at our feet, small and insignificant. And, gone is the slighted feeling, the petty injustice, the pin-prick irritations, the sharp nettles of impatience and the echo of uncharitable words. None of these make even an imprint on the panorama.

The greatest stumblingblock we have to rise above is "Self." Self will keep us from traveling the heavenly thoroughfares. With a thousand excuses "Self" will hold us down in earthly bondage and servitude. He will keep us grounded in many a storm of murmuring and complaining. Scan the landscape and we find not a trace of what was done for "Self." Only what we do for Christ and our fellow men stands out in bold relief.

Let us not spend our remaining days in heaviness, anchored at low altitudes by difficulties and disappointments. If we see only the cross and the burden, we are much too near ground levels for our eternal good. Let us rise higher in the strength of the immortal hope! Let our weaknesses be springboards to higher altitudes!

God is leading us above earth levels. Are we following? Get above the storm clouds that rage and bluster at low altitudes; rise higher, and still higher. Reach up toward the stratosphere where all is clear and calm—storm clouds below—sun shining above!

Oh, let us rise to those heights of heavenly altitudes! Let us soar aloft into those broader fields of liberties and high ideals, singing on our way. And in singing, let our songs reach the very fringes of heavenly portals where angels will accompany our joyful strains on their harps of gold.

Are we making our destination heavenly altitudes?

"CONSIDER HIM"

(Hebrews 12:1-3)

When the storm is raging high,
When the tempest rends the sky,
When my eyes with tears are dim,
Then, my soul, "consider HIM."

When my plans are in the dust,
When my dearest plans are crushed,
When is passed each foolish whim,
Then, my soul, "consider HIM."

When with dearest friends I part,
When deep sorrow fills my heart,
When pain racks each weary way,
When fresh trials come each day,
When my faith and hope are dim,
Then, my soul, "consider HIM."

Clouds or sunshine, dark or bright,
Evening shades or morning light,
When my cup flows o'er the brim,
Then, my soul, "consider HIM." —Sel.

OUR ABIDING PLACE

THERE was once a contractor who had business and financial reverses, even to the extent of losing his home and being separated from his family. When things were at their very lowest, an old friend called him in and said, "I want a house built and I think you are the man to build it. Here are the approximate requirements. You know materials and building. I don't. Here is my check. Build me the best house you can for this amount—a house such as you would build for yourself. Don't bother me with any details; when it is all finished, bring me the key."

The contractor was overjoyed and started at once; but as the work progressed he thought, "Now is my chance to get back on my feet—to make a lot of money for myself."

So he used third grade lumber and cheap workmen. More and more he cut on materials, but the paint covered up all these things so it wouldn't be seen.

Finally the house was completed, and he went to his friend and gave him the key. The friend said, "Come with me while I look it over." So together they went to the house. After inspecting the property, the buyer turned to the contractor, "Are you satisfied with everything?" he asked. "Is it the kind of house you would have built for yourself and that you would be happy to have for your own?" "Yes, indeed," the other replied. "I'm glad," replied the friend, "it is yours. Here is the key. I give it to you only on one condition—you and your family must live in it always."

Do you agree that the contractor was foolish? Yes, of course; but do we realize that we too are contractors, silently building as the days go by the house we must live in forever? Will it be a house whose chambers shall be filled with all "precious and pleasant riches," or will it be a little room filled with darkness and gloom that shall be our abiding place through the endless ages of eternity?

The contractor, ignorant of his friend's intentions, sacrificed his integrity to lay up money as a defense against poverty, and cheated himself out of a substantial home. He was looking ahead only to provide benefits and comforts in this present life; while everyone who desires something beyond this short life must lay up wisdom as a defense against poverty, when this mortal existence is over. "For wisdom is a defense and money is a defense, but the excellency of knowledge is that wisdom giveth life to them that have it." "Wisdom buildeth the house of life. Frivolity pulls it down" (Eccl. 7:12; Prov. 14:1, Moffatt).

"Our thoughts and deeds and words will form, as we progress,
That house that some day shall be judged a failure or success."

A failure it shall certainly be if we have not fashioned it after the pattern of an All-wise Designer. "Except the Lord build the house, they labor in vain that build it" (Ps. 127:1), for nothing can abide forever that does not conform to the law and will of our Great Creator. He is our Great Friend and Benefactor, and He has offered us riches, honor and everlasting life, a home on the earth made over new, when "God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away" (Rev. 21:4). All these blessings are promised as a reward if

we will build our house according to the plans and specifications which He has laid down.

He has revealed His plan through the words of the Prophets, Apostles, and Jesus, and we read, "Through wisdom is a house builded; and by understanding it is established" (Prov. 24:3).

As we acquaint ourselves with these life-giving words of Truth and wisdom, we find they are a thorough furnisher unto all good works, a foundation to build on, tools to build with, a light to direct us, food to sustain us, together with full instructions for building a house that will endure and become a home of light and glory in the "world to come."

As planks and bricks and stones must be cut and shaped and smoothed to be used in the construction of a literal house, so we find the materials to be used in our "house of life," must undergo many a change before they will fit in the Divine plan. Our actions must be fashioned according to wisdom's way; for we read, "The Lord is a God of knowledge, and by him actions are weighed" (I. Sam. 2:3). Our thoughts must be lifted to a higher plane, for as a man "thinketh in his heart, so is he." And we are told, "The heart is deceitful above all things" (Jer. 17:9). Again we hear the voice of wisdom: "Death and life are in the power of the tongue." The tongue has been called a "fire, a world of iniquity," and it is a powerful agent of frivolity to pull down our "house of life." How many times we have been a victim of this unruly member and suffered heartache, bitterness, and remorse as a result!

"How many precious hours we waste,
Leveling what we build in haste,
Doing what must be undone,
Ere content or love be won."

The Psalmist understood the nature of this enemy, when he cried, "Set a watch, O Lord, before my mouth; keep the door of my lips" (Ps. 141:3). Jesus tells us of an abiding place where we can receive strength and courage to flee from "frivolity and foolishness" and overcome all our evil desires and natural inclinations; for unless we are doing that which is contrary to the natural mind, we are not building for eternity. Our Master often used the natural to illustrate a spiritual lesson, and we hear Him say, "I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. . . . If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (John 15:5, 7).

The great Apostle Paul chose this abiding place as a source of strength which enabled him to fight a good warfare against all sin and evil, and we hear him say, "I can do all things through Christ which strengtheneth me" (Phil. 4:13).

Our daily life and conduct are the fruits which will tell if we are abiding in the vine and fashioning our house according to the Divine Pattern. It is the trials and petty cares of every day, the continual struggle to rise above our lower nature, that will develop our "house of life" into a strong tower of safety that will abide forever.

Self-mastery is the golden key
That will unlock the "house of life" for me.
This key is earned through toiling days
By following in Wisdom's ways.

From Frivolity's ways we must learn to flee
Lest she through subtlety steal our key.
Remember her ways lead to poverty and shame,
She will wreck our house, and our labor be vain.

The secret of our success, you see,
Is to guard and keep this precious key.
'Tis a key to treasures whose wealth is untold,
And a key to the land where we'll never grow old.

The Day of Inspection is drawing nearer, when our Master will return. "But who may abide the day of his coming!" (Mal. 3:2). What if it were today, and we should be asked, "Are you satisfied with everything? Is the house you have builded such as you would be happy to live in forever? Can you furnish the key?" Would we, like the contractor, answer, "Yes, indeed."

Unlike the generous friend of the contractor, our Benefactor is an Architect and Master Builder and understands all the details in the process of erection. No substitutes will pass unnoticed in that Reckoning Day. No planks of deceit can be covered. The inner room where all our secret sins are hidden must be "cleansed from all filthiness of the flesh," for "all things are naked and opened unto the eyes of him with whom we have to do" (Heb. 4:13). "For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil" (Eccl. 12:14).

But our God is merciful, and longsuffering, too;
He has given life to millions, for the sake of the few
Who "for the joy set before them," will now honor Him
By changing their ways and forsaking all sin.

In the Law of the Lord they will take great delight
As they leave their old ways, and sink self from sight.
God's promises are sure for those who'll thus do,
An abiding place on this earth made o'er new.

GOD NEVER GUESSES

THERE is much difference between man's forecasting and God's, as might be expected in the comparison of a finite being with an Infinite. When we say that we are sure a thing will happen, we mean that the law of averages, based on past experience, leads us to assume that such and such will be the case. However, unless our enthusiasm outruns our reason, we know perfectly well that many things can happen to upset the best of our calculations. Unforeseen factors and forces are the bane of weather forecasters and stock market prognosticators, to mention some well-known examples of the imperfect knowledge that sets a limit to man's foresight.

This is undoubtedly as it should be, for the natural man could not be trusted with the power to read the future. For that matter, man has done a very poor job in the use of hindsight, which is available in unlimited quantities. He has consistently failed to correct his behavior in the light of history and personal experience, with the result that—well, just look at the world of today.

It may be questioned, too, whether mankind really desires to know its future. History would indicate that they shrink from this knowledge. From time to time men have been raised up who, under Divine inspiration, looked into the future with clear eyes and recorded their visions. But they were without honor in their own generations, and today few will believe their words. It is not what the

masses want to hear, therefore it receives little attention, and less respect.

Nevertheless the words of these Divine instruments stand fast, as they have stood through the centuries. We are not required to receive them as the words of an omniscient God without evidence. Enough has been fulfilled in the field of what might be called "short-range" prophecy to convince us of the reliability of the whole. God never guesses, and when He makes a prediction, there is involved no element of chance, and no possibility of failure. He speaks with Absolute Knowledge, to which the future is as clear as the past.

God's promises, whether of blessings or of doom, have come to pass and will come to pass in His own good time. It is because men have tried to make them fit their time instead of His that they doubt and scoff. Sometimes the fulfillment was swift. When Peter prophesied the death of the wicked Sapphira, it followed within a matter of seconds (Acts 5:9, 10). Elisha, in a time of hopeless famine, issued a prophecy of sudden plenty, which met a dramatic fulfillment within 24 hours, exactly as he had said (II. Kings 7).

Again, the interval was longer. The antediluvian world had 120 years' warning of the Flood. They rejected the warning, thereby revealing the pattern of the future attitude of the race; but when those years had expired, the Deluge came and took them all away. The Babylonian Captivity began and ended on schedule, in spite of Israel's persecution of the Prophets who had again and again foretold the event. The Jews were warned that if they persisted in their apostasy, "the Lord thy God shall bring thee into Egypt again by ships, . . . and there shall ye be sold unto your enemies for bondmen and bondwomen, and no man shall buy you" (Deut. 28:68). Through the checkered career of the Chosen People this warning was forgotten, ignored, scoffed at. But 1570 years after it was spoken, this prophecy caught up with them. God's time had come; His long patience was at an end. When Jerusalem fell to the legions of Titus, the miserable survivors were sorted over like cattle, the weak slaughtered, and the able-bodied, according to Josephus, sent as slaves into the Egyptian mines. It is said that the slave-market of Alexandria was so glutted that it was literally true there were no buyers. It took fifteen centuries, but it came.

The Prophets of the Old Testament spoke continually of the coming of the Messiah, humble and lowly at His first advent to work out His own salvation and prove His Messiahship. In the fullness of time He came, only to be rejected and crucified. The grandest prophecies of the Scriptures point to His second coming as Conqueror and King. Scoffers are saying today, "Where is the promise of his coming?" (II. Peter 3:3, 4). There is great danger that even those who have looked for the great event may be tempted to say, "My lord delayeth his coming" (Luke 12:45), and to live accordingly. But "the Lord is not slack concerning his promise, as some men count slackness . . . but the day of the Lord will come as a thief in the night" (II. Peter 3:9, 10).

Could we but see through the eyes of immortals, the mists would vanish and the picture be dazzlingly clear. But we are still mortal, and the weakness and short-sightedness of our finite minds calls for the continual, conscious exercise of an increasing faith—a faith buttressed by the evidence of what has already come to pass. These things will come in their own good time, for they are written in the Book. God is the Author, and He never guesses.

Meditations on the Word

MEMORY VERSE: Psalm 37: 21, "The wicked borroweth, and payeth not again: but the righteous showeth mercy, and giveth."

One of the most familiar irritations of this mortal life is to have things borrowed and not returned. And it happens so frequently! Borrowing and lending can be a part of the pleasant intercourse of life, and often is. Who is not glad to lend his good neighbor a hammer or a shovel or a ladder, or a cup of sugar or a loaf of bread in time of need? Yet even these little acts of neighborliness can "go sour" if the ladder has to be hunted down when the owner needs it, or if the cup of sugar and others like it are never, never returned.

Many people are notoriously careless in this matter, and we all had better think twice before casting too many stones at others. We would not, of course, willfully default on a financial debt, for that would be glaringly dishonest. But in the little things of life we offend too often. Tools. Umbrellas. Books. Especially books. Small change which is honestly forgotten but should not be. Habitual carelessness with the property of others indicates a weakness of character, and a disregard for the Golden Rule.

But the writer of our text had more in mind than an unfortunate trait which mars many an otherwise good personality. To the superficial reader, the Proverbs and many of the Psalms are so many shrewd comments on life, such as any keen observer might make. But as with the rest of the Bible, in most cases the literal is but a type or shadow to illustrate a deeper spiritual truth.

All that we have is borrowed. There is not a single thing in the universe which we may call our own. This applies to the world who know not God as well as to the covenant-makers. Life, time, talents—all are borrowed from the Creator, Who "giveth to all life, and breath, and all things." "If he . . . gather unto him his spirit and his breath, all flesh shall perish together, and man shall turn again to dust" (Job 34: 14, 15). Man's utter inability to create the smallest bit of matter or the simplest form of life makes it clear that he is not an owner but a borrower, a tenant by sufferance.

Jesus made this principle very clear when He said, "If ye have not been faithful in that which is another man's, who shall give you that which is your own?" (Luke 16: 12); and David acknowledged it in language of purest poetry: "But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee" (I. Chron. 29: 14).

The world at large accept life with its many blessings as no more than their due, and treat it as their own possession. In many cases, any idea of responsibility is countered by an attitude of "I didn't ask to be born, and why should I be thankful?" Such people—and the number is distressingly large—have no idea or intention of paying their debt to God.

But with the unfaithful covenant-makers, the case is infinitely worse. They have borrowed more, much more, than the unenlightened world. The greatest treasure of all, this side of eternal life, has been committed to their trust, and they treat it lightly. "I have written to him the great things of my law," says the Eternal of unfaithful Ephraim, "but they were counted as a strange thing" (Hosea 8: 12). Familiarity breeds contempt, and God be-

comes such a one as themselves. They acknowledge their debt, but do not pay it. This is worse than the world's ingratitude; it is dishonesty.

"When thou vowest a vow unto God," says the Preacher, "defer not to pay it, for he hath no pleasure in fools: pay that which thou hast vowed. Better is it that thou shouldst not vow, than that thou shouldst vow and not pay" (Eccl. 5: 4, 5). The Apostle Peter lays this down as a fundamental principle: "For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them" (II. Pet. 2: 21). Sin is not imputed when there is no law (Rom. 5: 13); but once we have contracted to surrender all our ways to God, once we have counted the cost and said, "All these things will we do," our status changes. We are now legally sons of God, eligible for eternal rewards or punishments. We confess thereby that we possess nothing of our own; that we are but stewards of the property of another.

When we dig in the earth and hide our Lord's money; when we use our knowledge of the Truth for an occasion to the flesh in any degree; when we waste our time or do our second best; when we stain our lives with any folly, we are defaulting in our debt to God. We are borrowing and paying not again.

We cannot get away with it, of course. "They that sin in the law shall be judged by the law" (Rom. 2: 12). We know this very well, and we would do differently if we really believed. God has kept silence for a long time. The King has gone into the far country to receive His Kingdom, and He has not yet returned. Some will begin to say, "My lord delayeth his coming," and to lose the sense of indebtedness and responsibility with which they began their task. The days come and go, and it seems that all things continue as they were, world without end.

But this is an illusion. Things do *not* continue as they were, and when the Eternal's hour strikes, the day of reckoning will come. It will be too soon for many. "After a long time," said Jesus in the parable, "the lord of those servants cometh and reckoneth with them." The books will be opened, and our "credit rating" published for all to see, whether to our everlasting joy or to our shame and everlasting contempt (Dan. 12: 2).

Those who have been careful with borrowed time will be rewarded with time unending. A borrowed life well tended and enriched will be exchanged for an immortal life, free from all the things which detract from our full enjoyment of the present. But the cheater, the one who tried to evade his debt or who appropriated his borrowed time to his own use, will be cast into outer darkness, his credit worthless, his opportunity gone.

The latter part of our text teaches the virtue of persistence in spite of discouragements. Since every good Christian is a missionary, in heart at least, it is written for us all. This age is definitely the "day of small things" (Zech. 4: 10), and results often seem dreadfully meager. The apathy of an ungrateful world and the high incidence of "false brethren" tend to discourage and tempt us to say, "What's the use?" But this must be resisted. The righteous, those who are faithfully keeping up their own "payments," will never give way to cynicism, but will continue, in season and out of season, to show mercy and give, always alert and eager to lend or share their blessing of truth with others. A hundred receivers may prove ungrateful or unworthy, but that will not quench their zeal to send the light to those in darkness, to "sow beside all waters" (Isa. 32: 20). A salesman who quits after a rebuff or two will not make many sales, nor will such a missionary gain many souls for the Kingdom.

ITEMS FROM OUR MAIL BAG

From a subscriber at Camlachie, Ont., Can., is a renewal and an expression of gratitude, also request that sample copies be sent to friends.

"Megiddo Mission, Dear Sirs: Please find enclosed amount to carry my subscription for two more years from date to which it is paid up.

"We joyously live day by day looking to the great plan of God which is being revealed to us through reading the Scriptures with the help of your wonderfully enlightening instructions of God's Word in the little magazine.

Thank you, G— S—."

An answer to the monthly letter comes from Carrollton, Ohio.

"Dear Brother: . . . Yes, how glad we should be to know that the ages of darkness are past and we can become worthy of a place in God's Kingdom; that the light of truth now shines in all its purity and we can know our faith is based on the Word of God alone and not on man's ideas or superstition. Yes, our knowledge of Truth we owe to the lifelong efforts of a 'great man' who was willing to exchange error for truth. The rest is up to us, to follow in the light of truth and go on to perfection and have a share in God's Kingdom when the kingdoms of this world fall before the victorious King of kings who shall reign forever and ever. Your brother, hoping to share in that glorious Day,

J— P. B—."

A brother in Hardtner, Kansas, tells of how he learned of this Way.

"Dear Brother: . . . The way I learned of the Truth is, I saw an ad in a paper of a little book, *The Coming of Elijah before Jesus*. That was something I had never heard of, so I was very much interested; and just as soon as I could I sent for the book and read it and was so much interested that right away I sent for the full set of books written by Rev. L. T. Nichols; and will say that it was so different from what I had been taught that it was hard for me to accept. But I told myself that I would read my Bible and compare it with these writings, and in doing so I have found to my own satisfaction that the author had found what the Bible teaches. . . .

R— L. P—."

This from a brother at Elgin, Oregon, is a fine tribute to our founder.

"Dear Brother: From the dawn of civilization man has been endeavoring to better his living conditions. We are grateful for many inventors and scientists who have contributed much to our comfort and convenience. But the greatest of all, who has contributed the most to us, I wish to mention the greatest of great souls of our day, an 'excellent teacher,' who had the courage to step out from the world and its allurements, leaving behind all its pride and vain ambition to spend his life in search for the hidden Truth and its life-giving principles. Having found it, it shines out in its radiance as our most priceless inheritance, as it alone can give us life eternal. . . .

J— G—."

This letter from a brother at Canastota, N. Y., gives his awakening experience to the light of Truth.

"Dear Brother: . . . I am glad that you in your letter asked the question, What note of the trumpet first caused me to see the truth? It brings back sweet memories. . . . I had first been reading the MESSAGE for about six months, having formerly seen the 'ad' in a Detroit paper, 'Elijah Coming Before Christ.' I got the little book, besides the MESSAGE. But not until I read the sermon by Bro. Nichols on 'The Punishment of the Wicked' did I

begin to wake up to the fact that it was in direct opposition to what I had formerly been educated to believe.

"I gave it careful study so that I knew without a doubt that he had Bible truth on that point. This woke up my sense of interest on all points; so careful study of every MESSAGE was given; then I learned the Truth on all points. It was a love feast which I hold close to my heart. The feast grows greater as the years go by and time is getting closer. We can easily see the truth told of by Paul concerning these last days, and we need have no fear that our leader was wrong; so we must strive to put away all evil and be waiting for that soon coming day of the Lord.

Your brother striving, R— R. S—."

A sister at San Benito, Texas, sends a good letter. We quote a paragraph.

"Dear Sister: . . . Last Sunday we read from the beautiful September 25th MESSAGE. We sometimes wonder how the MESSAGE can possibly get any better, but they do; and we have much to do to live up to them. Truly each MESSAGE is a feast, a joyful sound, a masterpiece, because it tells us how to live now so that we may be worthy to live eternally. We may have health, wealth and so-called happiness; but without this wisdom and knowledge that comes to us in the form of the MESSAGE, our chances for understanding and working out our salvation would be exactly none, because it cannot be found except at the fountain head and through the MESSAGE; and every day should be thanksgiving day to those of us who have heard of it. . . .

F— B—."

The following is from a young girl at St. Joseph, Mo., who spent her vacation with relatives here.

"Dear Grandma: . . . I have many memories of this summer spent at your home and the Mission, and will always remember it. The wonderful spiritual lessons given me are something I shall never forget, and am trying to live them out in my daily life. Thank you, and others, very much for everything you did to make my stay so enjoyable. . . . Your loving granddaughter, C— W—."

A subscriber writes from Musgravetown, Nfld., and sends renewal.

"Dear Friend: . . . I will be moving on to St. John for this winter, but at present I cannot give you my address, as I am not sure what street I will be living on, but you can send to the address below. Enclosed is amount for my paper for the year. I certainly could not do without them; I enjoy every word, and I do think they are wonderful. God bless you and help you on your way, Mrs. R— C—."

From a sister at Brunswick, Maine, comes this letter.

"Dear Sister: Your most welcome letter read and greatly appreciated, for the words of life it contains. We thank you for the help it brings to us away from the fountain head. We certainly are powerless to make the world come out all right, in our present mortal condition, because our poor little striving against the forces of evil does not accomplish much among such a great number of unbelievers; but to work out our own salvation at present is the work we have to do, and in due time we shall receive the power that Jesus will deliver to His servants.

"We here in Maine have found out twice lately, how weak we are and how quickly devastation comes from the elements, having so much destruction in two hurricanes only ten days apart. But we are not more helpless from the elements than we are in trying to change the hearts of evil doers, for their heart is set to do evil and they are without understanding; and, furthermore, they do not want to understand, for they close their eyes and ears, lest they might believe. . . . A sister,

M— L—."

"BE YE ALSO READY!"

Matthew 24: 44.

No man knows the hour
When the Son of man may come;
It may be at the noontide
Or at the set of sun.
It may be in the dawning,
Or through the silent night
That His rapturous coming
Will fill the world with light.

We can see the prophecies
Are one by one fulfilled.
Peace is vainly sought for
While many thus are killed.
Yet we take for granted
We have plenty time to spare
In which to seek the Saviour
And with Him our burden share.

Long years ago He promised
That from Heaven He'd return
To gather all His loved ones,
And those who for Him yearn.
Many hearts may doubt Him,
But His promises are sure;
Through all the changing ages
We find the Bible to endure.

Whenever friends are coming
To spend a day with us,
We make a hasty preparation
And welcome them with fuss;
Yet the Master's warning
We but scarcely heed,
"Be ye also ready,"
Is His word indeed.

Let us then keep watching,
Trusting in His word,
As no one knows the moment
The trumpet may be heard.
This we know for certain,
Our faith is not in vain;
As God above has promised
Our Lord will come again.

—V. E. M.